

Light

on

Spiritualism and Psychical Research

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PRICE TWOPENCE

AFTER THE RESURRECTION

STORY OF THE ROMAN SOLDIER WHO WAS KEEPER OF THE TOMB

By REV. JAMES BLACK, M.A. (Edin.), of New Westminster, British Columbia

TO the Spiritualist of our day, the doctrine of Christ's Resurrection presents no difficulty. Accepting as a basis of his philosophy the fact of human survival, he would say, "All men survive; therefore Jesus survived."

But in the time of Jesus this doctrine of survival was by no means so clear, even to those who believed it. It was, indeed, accepted as a tradition by most of the common people; but there was no indisputable evidence. So that it was quite necessary, if the element of survival entered at all as a vital element into the religion which Jesus sought to establish, that Jesus should furnish His Disciples with unmistakable proof that He himself had survived. Otherwise the work that He had come to do would soon have come to an end. True, indeed, He had preached the sublimest Gospel that ever man had listened to—the Gospel of the Love and Fatherhood of God. But if death were the end of it all, what was the use? "If in this life only we have hope in Christ, we are of all men most unsuitable."

There is no adequate place here for the full operation of the spiritual law that works slowly indeed but yet surely for justice and healing and hope and happiness. As well might men adopt the Epicurean philosophy and say—"Let us eat, drink, and be merry; for tomorrow we die."

The only view which squares with the fundamental teaching of Jesus respecting God's Fatherhood is the conception that this earthly life is only the beginning of things. Here we are in the Kindergarten stage. Death is only the opening of the door into another and more vast class-room. The question as to whether we "truly believe" this or that creed; or belong to this or that "Church"; or have lived a good, indifferent or even a bad life, is not raised at all when we pass away. We are confronted with no challenge at the Gate of Death.

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We flatter ourselves upon the gigantic studies we have made in the realms of material science since the time of the Apostles; but we have not the same grounds for satisfaction when we look at the present chaotic

stage in the science of the human mind, notably in the branches of psychology and metaphysics. When a materialistic philosophy holds the field, the student of psychology finds himself dragged down along with it and says—"Thought may be only a function of matter." And even when we etherealize matter so much as to pronounce it to be nothing more than waves of light, either "bottled up" or "free," we are doing no more than preaching the same "gospel of dirt" that Thomas Carlyle denounced in his day, only in a more ethereal way.

The modern student of human life—or of the human soul—after taking into account all the available evidence, is glad to find himself in agreement with Paul, when the Apostle distinguishes between the physical and the metaphysical in man's complex personality.

IN AGREEMENT WITH PAUL

It would be an anachronism, of course, to say that Paul was a Spiritualist; but those Spiritualists of our day who insist upon the doctrine of survival are certainly in agreement with Paul. We have each, says the Apostle, two kinds of bodies—the corruptible and the incorruptible, the terrestrial and the celestial. It (the life) is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

The natural body is meant only for our use in the present life. With the experience of death, the physical body is laid aside as an old outworn garment, but the spiritual body lives on.

To emphasize the fact that the physical body is left behind for ever and hence is *never again* re-united to the surviving spirit, Paul goes on—"Now this I say, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption."

Coming to the Bible account of the Resurrection of Jesus, we have evidence in abundance that—according to the faith of the Apostolic Church—Jesus did rise. Quoting Paul again "For I delivered unto you how that Christ died, and that He was buried, and that He rose again the third day, and that He was seen of Cephas, then of the Twelve. After that He was seen of five hundred brethren at once; after that He was seen of

James; then of all the Apostles; and last of all He was seen of me also."

That the manifestations, or materialisations, of Jesus after His death were those of Him as clothed in His spiritual body is apparent in the reactions of many to whom He showed Himself. At times He "vanished out of their sight." In the case of the two Disciples on their way to Emmaus, "Their eyes were holden that they should not know Him." On a later occasion, at a meeting of many of the Disciples, Jesus "appeared in their midst and they were terrified and affrighted, and supposed that they had seen a spirit." So much, then, for the simple Bible story.

And now we come to surely the most startling and illuminating confirmation of it that has ever been made since the canonical books of the New Testament were written. This confirmation is contained in the "Confession of the Keeper of the Tomb," and is interpreted for us through the instrumentality of Miss Cummins (*Scripts of Cleophas*, vol. 2, *Paul in Athens*). Could we but discover the original document—written, as it must have been within a year or two of the Crucifixion—purchasers of ancient manuscripts would pay a very great price for it. The substance of it, however, has now been transmitted to us, bearing indubitable internal evidence of authenticity, and we would certainly be worse than foolish to ignore it.

THE "CONFESSION" OF ANDRONICUS

This "Confession," then, was a statement made by a Roman soldier named Andronicus, who was one of the guard of soldiers appointed by Pilate to watch by Jesus' tomb, to prevent any attempt being made by his Disciples to steal away His body. The charge, made by the High Priests the following day, that the Disciples stole the body while the soldiers were asleep, he earnestly repudiates. "We had slumbered all day, so no weariness closed our eyes or chained our limbs in sleep. There could be no noise in that hidden place without our knowledge. Torches lighted up our darkness, for we feared the shadows of the tomb. We whispered tales of the wars and of the arena to one another so that no fear might fall upon us . . . Howsoever, toward morning I bethought me that I heard a woman's voice without . . . And behold, there came a splitting and rending as if great trees were being torn asunder. The very earth at our feet did roar . . . And, for a short space, the air was filled with the tumult of many voices that spake in many tongues not known to us . . . Howbeit, I was not as the others, stricken with blindness. And I perceived that what was like a star was a man arrayed in shining garments. He stood at the head of the Crucified One. And all about the linen clothes burned a pale flame. Only after it had faded and passed, I perceived that no dead body lay within the tomb. And I know the shining figure uttered words. And I know there were shapes invisible about us; but such terror possessed me that my understanding was holden.

"I know now as I speak these words to the scribe, who graveth them upon parchment, that I was, in that fearful hour, in the presence of a mighty God. For a space, we were as crazy, witless men who have lost the power of speech and the power of reason . . . Thus was I in that dawn.

"And I do testify that no living man came to that tomb, but there inhabited that lonely chamber for a space some shining one, so that the dead God who lay there rose into the life of the flesh once more.

"Such," adds Paul, "is the testimony of a soldier of Caesar."

Now what happened subsequently was this: So soon as the Rulers of the Synagogue heard of what had happened, they called the soldiers together, gave them heavy bribes, and instructed them to say (as we find recorded in the canonical narrative) that the Disciples came and stole the body away while they were sleeping. Andronicus, however, was a soldier with a conscience.

He refused the bribe; and as soon as opportunity offered he got in touch with the Apostle Peter, who wisely called in Silas and Barnabas, and had the "confession" written down and signed with all the legal formalities required by the procedure of the time. The condition was agreed to that the document was not to be made known until Andronicus had died; which understanding the three Apostles faithfully kept. Andronicus died not long after, and the Apostles were able to use the "confession" with great and convincing effect at Corinth, where the cunning arguments of Menekas—a learned scribe "with the face of a fox"—was working sad havoc of the faith of the early church there.

It is not too much to say that the conviction of all the first century Evangelists as to the objective reality of the Resurrection of Jesus was the inspiring motive of their Gospel message. We find this expressed over and over again from the beginning of the Acts to the end of the Book of Revelations. One quotation to illustrate, will suffice: "Blessed be the God and Father of our Lord Jesus Christ which, according to his abundant mercy, hath begotten us again with a living hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away" (I. Peter i, 3).

The Church of Christ, as a matter of historical fact, was built upon the empty tomb.

The doctrine of Survival can never become a separate religion, simply for the reason that it is a vital part of every religion. The hope of a life to come of some sort is instinctive in every human heart. And the "scientific" Sadducees of our time who try to stifle it are to be regarded more as Agnostics than Sceptics. They do not know and they want to be "shown."

A BIOLOGICAL FACT

The great contribution that Spiritualism has made of recent years to our knowledge of the non-material world is that it has proved Survival to be a biological fact; so that, for example, the doctrine of the Resurrection of Jesus has been made not only credible but inevitable.

The Christian religion, as Jesus taught it, is very simple—not easy, but simple. It declares the Gospel of the Love of God. It declares also that this Loving God is our Father, and it declares that our duty towards God is to love Him with all our heart, and soul and strength and mind; and our neighbour as ourselves. There is no other creed that I know of that we need to subscribe to as a condition of our salvation.

There is one point that should be amplified. We cannot for a moment entertain the thought that man's opportunities for salvation end with the close of this earthly life. He surely will have time and opportunity in the life to come. But we have also to reckon with the reactions of long-continued sin upon the human will; upon the possibility of an evil-doer reaching a crisis in the career of his spirit where he says: "Evil, be Thou my Good."

There is a very solemn passage in *More Spirit Teachings* where Stainton Moses asks about a spirit that grows worse instead of better. The reply is: "The spirit that has developed the bodily tastes, and neglected the spiritual, grows more and more earthly; the guardians are less and less able to approach it, and it gravitates further and further from light . . . Below them are the miserable, abandoned spirits, who sink down deeper and deeper, who become unable to rise and who gradually lose their personality . . . Such undergo what your sacred writings name the second death. They do not emerge from the hell they have created. They are lost!"

MRS. HENRY SIDGWICK

Mrs. Henry Sidgwick, widow of Professor Henry Sidgwick, founder and first president of the S.P.R., has reached the age of ninety. Our best wishes go out to her. She represents an unbroken link with the best traditions of Psychical Research, to which her services have been very valuable.

TWO STRANGE DOG STORIES

By MRS. GLEN HAMILTON, of Winnipeg

THE question of animal survival appearing from time to time in the pages of your journal, it has struck me that some of your readers may be interested in two exceedingly strange "dog stories" recently brought to our attention.

One evening in January of last year, Dr. Hamilton, in the course of his professional duties, was called to the home of a Mr. and Mrs. H., people of fine, solid character whom he had known well for many years. After seeing his patient, one of the daughters of the house who was slightly indisposed, Mrs. H. rather hesitatingly remarked that her husband had had quite a shock and, knowing Dr. Hamilton's interest in psychic matters, she thought it might help her husband if he told him all about it. After a little persuading Mr. H. related the following story:

He said he was walking along the railway tracks on the western outskirts of the city, going about his daily work (Mr. H. is a foreman in the employ of the freight department of a large railway corporation), when he saw a collie dog standing in the middle of the tracks emitting "unearthly and weird howls." Afraid to go on and face the animal, he went back about fifteen yards, picked up a hard ball of frozen snow, retraced his steps watching the dog closely the meanwhile, threw the snow at the dog and, to his utter astonishment, the dog vanished! In his written and signed report which I have before me he goes on to say: "No doubt some people would say that the animal ran away. This would be impossible as the ground was covered with snow and you could see north, south, east and west, open prairie for miles. I have heard of such things taking place but never have I had such an experience and I hope I shall not witness a repetition of this again."

What are we to make of this incident? There is no doubt that the man in question experienced an unusual and weird hallucination—if such it can be called. He is much too sensible and balanced an individual to have simply imagined it. Of this we are certain. His own impression now is that he actually saw for a few moments a dog existing in another state of life. He is quite convinced that it was no "ghost" but that it was a real dog. Whether we accept Mr. H.'s own theory or not, it is interesting to note that the hallucinatory vision in this case involved two senses—that of seeing and that of hearing, and that it lasted for an appreciable duration of time. Mr. H. believes this to be his only psychical experience.

THE SECOND INCIDENT

The second incident I wish to relate is equally interesting and rare. As this case rests on the testimony of not one but three individuals and does indeed seem to throw light on the nature of the animal mind, affording no less than fairly strong evidence that telepathy between the mind of a dog and a human being is possible, I think it will be well if I report the event in the exact words of the main participant as it came to me in the form of a personal letter:

"My dear Mrs. Hamilton,—I am only too glad to write my strange experience to you. As you already know, my little Pekingese 'Tony' was a great pet in our household and the most intelligent dog I have ever owned.

"The morning he met such a tragic death (he was kicked to death by some bad boys), I was asleep in bed when the maid let him out for his accustomed walk. He had been gone about twenty minutes when I was awakened from my sleep by his plaintive cry which was so different from any other dog. I called the maid and asked her to let Tony in as I was sure he was hurt and wanted to get in again. She went to the front door and, as he was not on the porch, she called

him. Getting no reply, she closed the door, returned upstairs and told me I must be mistaken as he was nowhere to be seen. I thought I must have been dreaming, so dismissed the affair from my mind. But in less than a quarter of an hour the same cry came to me again. Being awake, I was now more than convinced that Tony was hurt and at the front door crying. So, calling my husband this time, I asked him to call the dog in for me. Mr. C. opened the door, called and whistled, and still no Tony. My husband called up to me that I must be 'hearing things' and asked what ailed me.

"By this time I was fully satisfied that there was something the matter with the dog, and so when the 'phone rang and Mr. W. stated that my little dog was dying on the river bank, back of his house, I was not at all surprised. [Mr. W. 'phoned immediately he found the dog.—L.H.]. Now, Mr. W.'s house is a good city block and a half from ours and it would be impossible for the dog's cries to reach me. This happened in March and all the storm windows and doors were still on. Tony's peculiar little whimper could not carry that distance, let alone be heard through closed doors and storm windows. This all transpired within forty minutes from the time the dog was allowed out until Mr. W. brought him back home.

"Mr. C. and my maid, Emily K., are corroborating the facts stated and, if they are of any value to you, I am very glad indeed to be able to give you this information.

"EDNA C."

(Signed also by Mr. C. and the maid).

It is evident that this case at once sets up several problems: how was the distress of the dying dog conveyed to its mistress—once while she was asleep and once when she was awake? Was it the mind of the dog itself acting, as I have suggested, in a telepathic manner on the mind of Mrs. C., or was it some human intermediary who transmitted the impression? Clearly the impact could not have come from the minds of the boys who injured the dog, for inquiry revealed them to be a bunch of hoodlums who had come across the river from another part of the city, and who in all probability did not know even to whom the dog belonged. The mind of the neighbour who found the dog must also be ruled out when we remember that the first impression of trouble came to Mrs. C. while he was still unaware that such an event had taken place.

Tentatively, at least, we are forced to admit, I think, that the evidence goes to show that the mind of the suffering and dying animal was here able to contact and influence the mind of its human friend, giving us a little bit of concrete proof that the minds of our four-footed friends are perhaps not so far removed from the territory of brother man as we have hitherto supposed.

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*Comes Death, on shadowy and relentless feet,
Death, unappeasable by prayer or gold;
Death is the end, the end!*
Proud, then, clear-eyed and laughing, go to greet
Death as a friend! . . .

Yet, behind the night,
Waits for the great unborn, somewhere afar,
Some white tremendous daybreak. And the light,
Returning, shall give back the golden hours,
Ocean a windless level, Earth a lawn
Spacious and full of sun-lit dancing-places,

Gives somewhere back the thoughts by
England given;
Her sights and sounds; dreams happy as her day;
And laughter, learnt of friends; and gentleness,
In hearts at peace, under an English heaven."

[Quotations from *Collected Poems of Rupert Brooke* (Sidgwick and Jackson), by permission of the author's representatives and Sidgwick and Jackson, Ltd.].

Messrs. Rider & Co. announce publication to-day (April 25th) of volume II. of *Bridging Two Worlds* (Byron and Tennyson), by Wallis Mansford. In

THE FABRIC OF DREAMS

Review by H. F. PREVOST BATTERSBY

"THE attempt to give any scientific explanation of dreams," writes Prof. Gilbert Murray, "starts with the doubtful advantage of a mass of material, easily accessible, enormous in extent, and utterly unreliable in quality."

The latter characteristic cannot be applied to any

committing ourselves to a false philosophy, but merely confessing the limitations of the human mind; and any system of dream-interpretation which ignores or denies those limitations, and maintains that every incident and detail of every dream has an intelligible significance, is fated to be erroneous.

On that question the battle is joined.

PHILOSOPHY AND SPIRITUALISM

By HORACE LEAF, F.R.G.S.

PHILOSOPHERS have never been able to convince the public that they have discovered the true constitution of Man. They have not even been able to convince themselves, owing to the manner in which they have approached the subject. Dialectics have proved capable of persuading some that Man, as a conscious being, is related to Reality in a merely temporal way, while others have concluded that the evidence favours personal immortality. Between these two extremes a series of different notions have developed, more or less favouring one or other of the main positions.

There is also grave room for difference of opinion regarding such questions as the existence of God, whether the universe is subject to a plan or merely to the outworkings of natural forces. The outstanding examples of these are (1) the Christian belief in a special creation and, (2) the concatenation of blind and uncontrolled forces of materialistic science. Even natural law has been demonstrated by some philosophers to be nothing more than the way mankind interprets common experience—there being, they contend, no such thing as causation.

It is undeniable that if an honest unbiassed consideration be paid to the manner in which this world is run in connection with life, it requires a considerable amount of optimism to believe that it is under the control of a wise and loving Creator. Nature is red in tooth and claw, and whatever may be the faults of the theory of Natural Selection, the struggle for existence is a fact. Life lives upon life, and in many aspects each is in turn the slayer and the slain.

A TRAGIC PROCESS

The human family is not excluded from this tragic process, although most people seem almost instinctively determined to overlook the fact.

To draw one's conclusions from the obvious must inevitably lead the thoughtful mind to incline to believe that mankind is held as lightly by nature in this respect as the lowest plant or animal. In all orders of life, nature seems bent on producing as many offsprings as possible, and is willing to sacrifice the parents in the act; then, as soon as the offspring has arrived, to turn all its forces towards its destruction. Even human children survive only through the care and attention of their parents. If parents refuse to care for their offspring, death must inevitably overtake them without delay.

The life of every individual is a constant struggle against destructive forces which, however, win in the end.

To set over against these facts what may be termed the "non-planetary attributes of the human being," to the pessimistic philosopher only adds to the tragedy of life. Undoubtedly we have qualities which are more suited to a higher state of existence than this world affords, qualities which inspire the individual with the desire to survive; but what reason has the average person to believe that nature will treat him more kindly than it already does? If it harrasses him and destroys him in this world, surely destruction is nature's way.

Argumentatively, there has never been a convincing reply to this conclusion, and in all probability there never will be. That is why Science is essentially sceptical. Even to-day, when Science is obliged to modify her materialistic philosophy, she has not accepted survival and immortality. The modification has been in the direction of attempting to account for the manner in which life changes its modes of manifestation. The survival of the individual is rejected on the grounds that Life is too vast a thing and its movement too massive to consider.

philosophy, and proof has been forthcoming from one direction only—namely, from Spiritualism.

Already, the effect of the evidence Spiritualism has put forward is being felt in Philosophy and Science, for Science can no longer be regarded as the mere accumulation of facts. It is compelled to theorise on its discoveries, and these have advanced far beyond mechanics.

There would undoubtedly have been a tendency to believe in human survival if Science and Philosophy had resorted only to a consideration of man's latent supernormal psychic powers. But they would never have done this had not Spiritualism stimulated them. The recent scientific discovery that in all probability every human being has latent telepathic and clairvoyant powers—pertaining to planetary events only—must inevitably lead to an attempt to account for their existence, and this could be justified only on the assumption that our mind is equipped with faculties adaptable to a superior world.

This conclusion would still be weak because of the assumption. There is always a doubt when assuming anything. Besides, experience has taught that many apparently reliable assumptions were wrong. What is needed is proof. That has been afforded by mediumship, and in course of time psychology—the branch which has found that telepathy and clairvoyance are human faculties—will be compelled to cross the Rubicon of scientific restriction to this world, and admit the existence of a "metetherial" world.

This will entail the reconsideration of a vast number of philosophical conclusions. Those conclusions may have been reasonable in view of the partial data on which they were based, but the new data robs them of their significance.

Thus, Spiritualism, through Science, promises to revolutionise Philosophy.

FACES IN THE SMOKE

THE following experience in the magic of witch doctors was related in the London *Evening News* recently by Lady Dorothy Mills, daughter of the 5th Earl of Orford, a great traveller, who has made expeditions through Siberia, Portuguese Guinea, the Sahara, and the Middle East.

"Twelve years ago, on the upper reaches of the Niger River in West-Central Africa, I visited a black witch-doctor of the Bambara tribe, who had a great local reputation as a soothsayer and clairvoyant.

"Towards the end of our 'seance,' he took a handful of grey powder and, muttering under his breath, strewed it over the ashes of a fire that burnt perpetually in his hut. The smoke at once poured upwards in great spirals. He waved his hand in the direction of down-river—symbolising the past—and in the smoke appeared to me the faces of a number of people, some of whom I had not seen for years, but each had taken an important part in my life.

"The smoke died down. Again he raised it to fresh life with another handful of powder, pointing up-river—to the future. This time three faces hung before me in the smoke. One, wearing an unaccustomed frown, was a face near and dear to me, whose passing since has radically altered the whole trend of my life.

"The second face I saw a year ago when, almost at the point of death after a long and desperate illness, I called in a specialist whose new, little-known treatment saved my life. As he came into my bedroom for consultation I gasped. A foreigner, non-European in appearance, striking, and quite unmistakably, his was the face I had seen in that hut on the Niger twelve

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And now we come to surely the most startling and illuminating confirmation of it that has ever been made since the canonical books of the New Testament were written. This confirmation is contained in the "Confession of the Keeper of the Tomb," and is interpreted for us through the instrumentality of Miss Cummins (*Scripts of Cleophas*, vol. 2, *Paul in Athens*). Could we but discover the original document—written, as it must have been within a year or two of the Crucifixion—purchasers of ancient manuscripts would pay a very great price for it. The substance of it, however, has now been transmitted to us, bearing indubitable internal evidence of authenticity, and we would certainly be worse than foolish to ignore it.

THE "CONFESSION" OF ANDRONICUS

This "Confession," then, was a statement made by a Roman soldier named Andronicus, who was one of the guard of soldiers appointed by Pilate to watch by Jesus' tomb, to prevent any attempt being made by his Disciples to steal away His body. The charge, made by the High Priests the following day, that the Disciples stole the body while the soldiers were asleep, he earnestly repudiates. "We had slumbered all day, so no weariness closed our eyes or chained our limbs in sleep. There could be no noise in that hidden place without our knowledge. Torches lighted up our darkness, for we feared the shadows of the tomb. We whispered tales of the wars and of the arena to one another so that no fear might fall upon us . . . Howsoever, toward morning I bethought me that *I heard a woman's voice without* . . . And behold, there came a splitting and rending as if great trees were being torn asunder. The very earth at our feet did roar . . . And, for a short space, the air was filled with the tumult of many voices that spake in many tongues not known to us . . . Howbeit, I was not as the others, stricken with blindness. And I perceived that what was like a star was a man arrayed in shining garments. He stood at the head of the Crucified One. And all about the linen clothes burned a pale flame. Only after it had faded and passed, I perceived that no dead body lay within the tomb. And I know the shining figure uttered words. And I know there were shapes invisible about us; but such terror possessed me that my understanding was holden.

"I know now as I speak these words to the scribe, who graveth them upon parchment, that I was, in that fearful hour, in the presence of a mighty God. For a space, we were as crazy, witless men who have lost the power of speech and the power of reason . . . Thus was I in that dawn.

"And I do testify that no living man came to that tomb, but there inhabited that lonely chamber for a space some shining one, so that the dead God who lay there rose into the life of the flesh once more.

"Such," adds Paul, "is the testimony of a soldier of Caesar."

Now what happened subsequently was this: So soon as the Rulers of the Synagogue heard of what had happened, they called the soldiers together, gave them heavy bribes, and instructed them to say (as we find recorded in the canonical narrative) that the Disciples came and stole the body away while they were sleeping. Andronicus, however, was a soldier with a conscience.

He refused the bribe; and as soon as opportunity offered he got in touch with the Apostle Peter, who wisely called in Silas and Barnabas, and had the "confession" written down and signed with all the legal formalities required by the procedure of the time. The condition was agreed to that the document was not to be made known until Andronicus had died; which understanding the three Apostles faithfully kept. Andronicus died not long after, and the Apostles were able to use the "confession" with great and convincing effect at Corinth, where the cunning arguments of Menehas—a learned scribe "with the face of a fox"—was working sad havoc of the faith of the early church there.

It is not too much to say that the conviction of all the first century Evangelists as to the objective reality of the Resurrection of Jesus was the inspiring motive of their Gospel message. We find this expressed over and over again from the beginning of the Acts to the end of the Book of Revelations. One quotation to illustrate, will suffice: "Blessed be the God and Father of our Lord Jesus Christ which, according to his abundant mercy, hath begotten us again with a living hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away" (I. Peter i, 3).

The Church of Christ, as a matter of historical fact, was built upon the empty tomb.

The doctrine of Survival can never become a separate religion, simply for the reason that it is a vital part of every religion. The hope of a life to come of some sort is instinctive in every human heart. And the "scientific" Sadducees of our time who try to stifle it are to be regarded more as Agnostics than Sceptics. They do not know and they want to be "shown."

A BIOLOGICAL FACT

The great contribution that Spiritualism has made of recent years to our knowledge of the non-material world is that it has proved Survival to be a biological fact; so that, for example, the doctrine of the Resurrection of Jesus has been made not only credible but inevitable.

The Christian religion, as Jesus taught it, is very simple—not easy, but simple. It declares the Gospel of the Love of God. It declares also that this Loving God is our Father, and it declares that our duty towards God is to love Him with all our heart, and soul and strength and mind; and our neighbour as ourselves. There is no other creed that I know of that we need to subscribe to as a condition of our salvation.

There is one point that should be amplified. We cannot for a moment entertain the thought that man's opportunities for salvation end with the close of this earthly life. He surely will have time and opportunity in the life to come. But we have also to reckon with the reactions of long-continued sin upon the human will; upon the possibility of an evil-doer reaching a crisis in the career of his spirit where he says: "Evil, be Thou my Good."

There is a very solemn passage in *More Spirit Teachings* where Stainton Moses asks about a spirit that grows worse instead of better. The reply is: "The spirit that has developed the bodily tastes, and neglected the spiritual, grows more and more earthly; the guardians are less and less able to approach it, and it gravitates further and further from light . . . Below them are the miserable, abandoned spirits, who sink down deeper and deeper, who become unable to rise and who gradually lose their personality . . . Such undergo what your sacred writings name the second death. They do not emerge from the hell they have created. They are lost!"

MRS. HENRY SIDGWICK

Mrs. Henry Sidgwick, widow of Professor Henry Sidgwick, founder and first president of the S.P.R., has reached the age of ninety. Our best wishes go out to her. She represents an unbroken link with the best traditions of Psychical Research, to which her services have been very valuable.

TWO STRANGE DOG STORIES

By MRS. GLEN HAMILTON, of Winnipeg

THE question of animal survival appearing from time to time in the pages of your journal, it has struck me that some of your readers may be interested in two exceedingly strange "dog stories" recently brought to our attention.

One evening in January of last year, Dr. Hamilton, in the course of his professional duties, was called to the home of a Mr. and Mrs. H., people of fine, solid character whom he had known well for many years. After seeing his patient, one of the daughters of the house who was slightly indisposed, Mrs. H. rather hesitatingly remarked that her husband had had quite a shock and, knowing Dr. Hamilton's interest in psychic matters, she thought it might help her husband if he told him all about it. After a little persuading Mr. H. related the following story:

He said he was walking along the railway tracks on the western outskirts of the city, going about his daily work (Mr. H. is a foreman in the employ of the freight department of a large railway corporation), when he saw a collie dog standing in the middle of the tracks emitting "uneasily and weird howls." Afraid to go on and face the animal, he went back about fifteen yards, picked up a hard ball of frozen snow, retraced his steps watching the dog closely the meanwhile, threw the snow at the dog and, to his utter astonishment, the dog vanished! In his written and signed report which I have before me he goes on to say: "No doubt some people would say that the animal ran away. This would be impossible as the ground was covered with snow and you could see north, south, east and west, open prairie for miles. I have heard of such things taking place but never have I had such an experience and I hope I shall not witness a repetition of this again."

What are we to make of this incident? There is no doubt that the man in question experienced an unusual and weird hallucination—if such it can be called. He is much too sensible and balanced an individual to have simply imagined it. Of this we are certain. His own impression now is that he actually saw for a few moments a dog existing in another state of life. He is quite convinced that it was no "ghost" but that it was a real dog. Whether we accept Mr. H.'s own theory or not, it is interesting to note that the hallucinatory vision in this case involved two senses—that of seeing and that of hearing, and that it lasted for an appreciable duration of time. Mr. H. believes this to be his only psychical experience.

THE SECOND INCIDENT

The second incident I wish to relate is equally interesting and rare. As this case rests on the testimony of not one but three individuals and does indeed seem to throw light on the nature of the animal mind, affording no less than fairly strong evidence that telepathy between the mind of a dog and a human being is possible, I think it will be well if I report the event in the exact words of the main participant as it came to me in the form of a personal letter:

"My dear Mrs. Hamilton,—I am only too glad to write my strange experience to you. As you already know, my little Pekingese 'Tony' was a great pet in our household and the most intelligent dog I have ever owned.

"The morning he met such a tragic death (he was kicked to death by some bad boys), I was asleep in bed when the maid let him out for his accustomed walk. He had been gone about twenty minutes when I was awakened from my sleep by his plaintive cry which was so different from any other dog. I called the maid and asked her to let Tony in as I was sure he was hurt and wanted to get in again. She went to the front door and, as he was not on the porch, she called

him. Getting no reply, she closed the door, returned upstairs and told me I must be mistaken as he was nowhere to be seen. I thought I must have been dreaming, so dismissed the affair from my mind. But in less than a quarter of an hour the same cry came to me again. Being awake, I was now more than convinced that Tony was hurt and at the front door crying. So, calling my husband this time, I asked him to call the dog in for me. Mr. C. opened the door, called and whistled, and still no Tony. My husband called up to me that I must be 'hearing things' and asked what ailed me.

"By this time I was fully satisfied that there was something the matter with the dog, and so when the 'phone rang and Mr. W. stated that my little dog was dying on the river bank, back of his house, I was not at all surprised. [Mr. W. 'phoned immediately he found the dog.—L.H.]. Now, Mr. W.'s house is a good city block and a half from ours and it would be impossible for the dog's cries to reach me. This happened in March and all the storm windows and doors were still on. Tony's peculiar little whimper could not carry that distance, let alone be heard through closed doors and storm windows. This all transpired within forty minutes from the time the dog was allowed out until Mr. W. brought him back home.

"Mr. C. and my maid, Emily K., are corroborating the facts stated and, if they are of any value to you, I am very glad indeed to be able to give you this information.

"EDNA C."

(Signed also by Mr. C. and the maid).

It is evident that this case at once sets up several problems: how was the distress of the dying dog conveyed to its mistress—once while she was asleep and once when she was awake? Was it the mind of the dog itself acting, as I have suggested, in a telepathic manner on the mind of Mrs. C., or was it some human intermediary who transmitted the impression? Clearly the impact could not have come from the minds of the boys who injured the dog, for inquiry revealed them to be a bunch of hoodlums who had come across the river from another part of the city, and who in all probability did not know even to whom the dog belonged. The mind of the neighbour who found the dog must also be ruled out when we remember that the first impression of trouble came to Mrs. C. while he was still unaware that such an event had taken place.

Tentatively, at least, we are forced to admit, I think, that the evidence goes to show that the mind of the suffering and dying animal was here able to contact and influence the mind of its human friend, giving us a little bit of concrete proof that the minds of our four-footed friends are perhaps not so far removed from the territory of brother man as we have hitherto supposed.

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THE FABRIC OF DREAMS

Review by H. F. PREVOST BATTERSBY

"THE attempt to give any scientific explanation of dreams," writes Prof. Gilbert Murray, "starts with the doubtful advantage of a mass of material, easily accessible, enormous in extent, and utterly unreliable in quality."

The latter characteristic cannot be applied to anything that William Archer wrote on the subject, and this account* of his dreams and how he viewed them, covering a careful record of over ten years, now admirably edited by Mr. Theodore Besterman, confirms Prof. Murray's encomium that he "was one of the extremely few people who could be trusted to give an exact account of any experience he met with—even of his dreams."

It is, Archer points out, a very strange thing that almost everyone should lead two lives; a more or less rational and coherent life in what we call the real world, and a more or less irrational and fantastic life in the world of dreams.

A study of his own dreams persuaded him that many of Freud's theories were—not, indeed, baseless—but stated with far too great generality.

"I think," he says, "that he is constantly misled by three influences: first by a love of sweeping statements, with its correlative hatred of exceptions and reservations; secondly, by a very natural tendency to forget that the great mass of his evidence is gathered from more or less brainsick people; thirdly, by an unfortunate obsession, which might very properly be made the subject of study by his own methods."

It was Freud's book, *The Interpretation of Dreams*, which led him to pay particular attention to the subject, an interest stimulated by the intense emotion accompanying a particular dream, which he relates for us; an emotion repeated in a measure by a similar dream some ten years later, producing "a sense of unutterable elevation, solemn and almost religious in its character . . . of transference to a new plane of being."

He deals with the question of "Time in Dreams," and objects to the theory that all dreams are constructed backwards from the instant of waking, or that it could be possible to review the incidents of a life-time in a drowning moment.

He urges against the "psychical explosion," or "alarm-clock" doctrine, that some of us "far from reserving our dream-activities for the moment before waking, begin to dream the moment we close our eyes."

But in these "dozing dreams" are not the moments of closing and opening our eyes almost simultaneous? When sleepily listening to a lecture, for instance, are we not often, without apparently missing a word of the address, only aware of a lapse of consciousness by some gossamer thread of dream?

A dozen samples are given of these dozing-off phrases, utterly without sense or relevance.

THE ELEMENT OF CHANCE

William Archer was all for the element of chance in dreams. "This question of chance or no chance is fundamental," he says. "If we cannot accept Prof. Freud's elimination of chance from the dream-world, we are bound to reject, not, indeed, his whole doctrine, but his assertion of the universal applicability and infallibility of his methods."

He admits that an infinite intelligence would be capable of ruling out chance, "could have predicted from the very beginning of things the size, shape, and time of appearance and disappearance of every foam-flake that ever formed on a wave in mid-Atlantic," but in attributing such phenomena to chance we are not

committing ourselves to a false philosophy, but merely confessing the limitations of the human mind; and any system of dream-interpretation which ignores or denies those limitations, and maintains that every incident and detail of every dream has an intelligible significance, is fated to be erroneous.

On that question the battle is joined.

WISH-FULFILMENT

"Wish fulfilment is the meaning of every dream," says Freud; "there can be no dreams but wish dreams"; but "it is assertions such as these," says Archer, "that reason rejects *a priori*, and experience *a posteriori* demolishes . . . and I hold the attempt to eliminate chance from the dream-world to be the most unphilosophic—not to say the craziest—of enterprises."

Freud may never have committed himself, in so many words, to the belief that every dream-incident is explicable by his methods, but, says Archer, "he does commit himself very emphatically to another general statement: namely, that 'wish-fulfilment is the meaning of every dream,' and that 'accordingly there can be no dreams except wish dreams.'"

The Professor does, however, make a distinction, fundamental to his whole system, between the *manifest content* and the *latent content* of every dream.

A dream, begotten in the region of the unconscious, has, before it can emerge into consciousness, to pass what he calls a Censor, an expert in dissimulation, who disguises its indecency by all manner of cunning devices. This "dream-disfigurement" is the essence of his theory, and assists the inevitable jugglery from "manifest" to "latent" content.

He explains that "the wishes represented in the dream as fulfilled are not always actual wishes. They may also be dead, discarded, covered and repressed wishes, which we must nevertheless credit with a sort of continuous existence on account of their reappearance in the dream." A neater example of argument in a circle it would be difficult to cite.

The best examples of this method are, as often happens, unquotable; but Archer illustrates its divagations by samples of the less lurid sort, too long, alas, to be instanced here.

The Freudian wish, explains Mr. E. B. Holt, "includes all that would commonly be classed as such, and also whatever would be called impulse, tendency, desire, purpose, attitude and the like," as well as "negative wishes" which are not fears, but "negative purposes."

REALM OF BAFFLED WISHES

Archer, from his own large experience, thinks it is remarkable how often the manifest content of dreams appears directly to contradict Freud's theory. Dream-land is to him rather the realm of baffled wishes, of disappointed expectations, and he suggests that our inability to call the tune in our dreams has no doubt its biological reason.

"If we could go to heaven every night, we should be of no earthly use during the day . . . Dreams would be a sort of opium for the million, deleterious in so far as they left behind them an enervating lack of interest in reality. We should regard our waking life simply as a tedious price that must be paid for the supreme boon of sleep."

It is, of course, possible that such a capacity has been actually possessed; but far from giving its possessors an advantage in the struggle for life, which might be transmitted to their successors, it would be so great a handicap in practical life that any stock in which the power existed would be apt to die out quickly.

The author points out that, far from dreams fulfilling wishes, "a wish, hope, or expectation, formed within the dream itself, and, one would say, entirely

(Continued on Page 270)

* ON DREAMS, by William Archer. London. Methuen and Co., 1935, 7/6.

RUPERT BROOKE AND LIFE AFTER DEATH

By JAMES DOUGHTY

WHEN Rupert Brooke was lying sick at Port Said, in April, 1915, Sir Ian Hamilton went to see him. At the time, his illness seemed nothing more serious than a touch of the sun, but, speaking of this visit later, Sir Ian said: "While speaking to him, my previous fears crystallised into a sudden clear and strong premonition that he was one of those whom the envious gods love too well."

To those who have carefully read the poetry of Rupert Brooke there is unmistakable evidence that he himself, in the flower of his youth, had some prescient vision that he was not long for this world.

Allowing for the cynicism of a high degree of youthful intellect, one can find in many of his poems a persistent yet not morbid interest in death, and particularly in whatever there might be Beyond.

That he had actually made some enquiry into the question of Survival is indicated in a sonnet which was suggested by some of the *Proceedings* of the Society for Psychical Research. Whether he believed in the possibility of communication is uncertain, but he realised, as we should all realise, that the fact of Survival is greater than the proofs; that there is a life to be lived, a finer, wider life, which is of vastly greater importance than maintaining communication with those left behind.

"Not with vain tears, when we're beyond the sun,
We'll beat on the substantial doors, nor tread
Those dusty high-roads of the aimless dead
Plaintive for Earth . . ."

He prefers to think that we shall

"Spend in pure converse our eternal day;
Think each in each; immediately wise;
Learn all we lacked before; hear, know, and say
What this tumultuous body now denies;
And feel, who have laid our groping hands away;
And see, no longer blinded by our eyes."

Sometimes in his writing there is the challenge of Youth to Death, arising from an intense enjoyment of Life so long as it may last, with a defiant acceptance of the inevitable end, and yet with a sudden weakening and doubt.

" 'And when we die
All's over that is ours; and life burns on
Through other lovers, other lips,' said I,
'Heart of my heart, our heaven is now, is won!'
'We are Earth's best, that learnt our lesson here.
Life is our cry. We have kept the faith!' we said;
'We shall go down with reluctant tread
Rose-crowned into the darkness!' . . . Proud we
were,
And laughed, that had such brave true things to say.
—And then you suddenly cried, and turned away."

In the following lines there is a different attitude towards Death. It is faced with the assurance of an awakening beyond:

"Do they still whisper, the old weary cries?
'Mid youth and song, feasting and carnival,
Through laughter, through the roses, as of old
Comes Death, on shadowy and relentless feet,
Death, unappeasable by prayer or gold;
Death is the end, the end!' . . .
Proud, then, clear-eyed and laughing, go to greet
Death as a friend! . . ."

Yet, behind the night,
Waits for the great unborn, somewhere afar,
Some white tremendous daybreak. And the light,
Returning, shall give back the golden hours,
Ocean a windless level, Earth a lawn
Spacious and full of sun-lit dancing-places,
And laughter, and music, and, among the flowers,
The gay child-hearts of men, and the child faces,
O heart, in the great dawn! "

In yet another sonnet he plays with the idea of dying and waiting for someone to rejoin him on the other side:

One day, I think, I'll feel a cool wind blowing,
See a slow light across the Stygian tide,
And hear the Dead about me stir, unknowing,
And tremble. And I shall know that you have died,
And watch you, a broad-browed and smiling dream,
Pass, light as ever, through the lightless host,
Quietly ponder, start, and sway, and gleam—
Most individual and bewildering ghost!—

At another time he ponders upon the idea that all things we know on Earth ultimately return to the original types of which they are but ephemeral copies, a theory reminiscent of Plato's World of Ideas.

"There the Eternals are, and there
The Good, the Lovely, and the True,
And Types, whose earthly copies were
The foolish broken things we knew,
There is the Face, whose ghosts we are; . . .
And my laughter, and my pain,
Shall home to the Eternal Brain.
And all lovely things, they say,
Meet in Loveliness again; " . . .

But he finds little comfort in this philosophy, and cries whimsically:

"Oh, Heaven's Heaven!—but we'll be missing
The palms, and sunlight, and the south;
And there's an end, I think, of kissing,
When our mouths are one with Mouth . . ."

The last sonnets deal almost entirely with Death and after Death, as though he sensed that his own time was drawing near, but had gained a calmer certainty that the best was yet to come.

Still may Time hold some golden space
Where I'll unpack that scented store
Of song and flower and sky and face,
And count, and touch, and turn them o'er,
Musing upon them; as a mother, who
Has watched her children all the rich day through,
Sits, quiet-handed, in the fading light,
When children sleep, ere night."

Rupert Brooke passed over, not heroically, in the heat of battle, as he might have wished for himself, but, as upon reflection one would have wished for him, quietly, with body unbroken, and that sensitive spirit unseared by the bloody tragedy of Gallipoli.

Sir Ian Hamilton said: "In him we have the very acme of tragedy." One may see it in that light, or one may feel something fitting in the fact that all that was given to us was the early flowering of his genius.

"Schools" of poetry may come and go, but here is one poet who will surely live on in many hearts.

From the last of the 1914 sonnets, we may take his own epitaph:

"And think, this heart, all evil shed away,
A pulse in the eternal mind, no less
Gives somewhere back the thoughts by
England given;
Her sights and sounds; dreams happy as her day;
And laughter, learnt of friends; and gentleness,
In hearts at peace, under an English heaven."

[Quotations from *Collected Poems of Rupert Brooke* (Sidgwick and Jackson), by permission of the author's representatives and Sidgwick and Jackson, Ltd.].

Messrs. Rider & Co. announce publication to-day (April 25th) of volume II. of *Bridging Two Worlds* (Byron and Tennyson), by Wallis Mansford. In Volume I. the author presented his case for claiming communication with Rupert Brooke and James Elroy Flecker. (See advert. p. 263).

PHILOSOPHY AND SPIRITUALISM

By HORACE LEAF, F.R.G.S.

PHILOSOPHERS have never been able to convince the public that they have discovered the true constitution of Man. They have not even been able to convince themselves, owing to the manner in which they have approached the subject. Dialectics have proved capable of persuading some that Man, as a conscious being, is related to Reality in a merely temporal way, while others have concluded that the evidence favours personal immortality. Between these two extremes a series of different notions have developed, more or less favouring one or other of the main positions.

There is also grave room for difference of opinion regarding such questions as the existence of God, whether the universe is subject to a plan or merely to the outworkings of natural forces. The outstanding examples of these are (1) the Christian belief in a special creation and, (2) the concatenation of blind and uncontrolled forces of materialistic science. Even natural law has been demonstrated by some philosophers to be nothing more than the way mankind interprets common experience—there being, they contend, no such thing as causation.

It is undeniable that if an honest unbiassed consideration be paid to the manner in which this world is run in connection with life, it requires a considerable amount of optimism to believe that it is under the control of a wise and loving Creator. Nature is red in tooth and claw, and whatever may be the faults of the theory of Natural Selection, the struggle for existence is a fact. Life lives upon life, and in many aspects each is in turn the slayer and the slain.

A TRAGIC PROCESS

The human family is not excluded from this tragic process, although most people seem almost instinctively determined to overlook the fact.

To draw one's conclusions from the obvious must inevitably lead the thoughtful mind to incline to believe that mankind is held as lightly by nature in this respect as the lowest plant or animal. In all orders of life, nature seems bent on producing as many offsprings as possible, and is willing to sacrifice the parents in the act; then, as soon as the offspring has arrived, to turn all its forces towards its destruction. Even human children survive only through the care and attention of their parents. If parents refuse to care for their offspring, death must inevitably overtake them without delay.

The life of every individual is a constant struggle against destructive forces which, however, win in the end.

To set over against these facts what may be termed the "non-planetary attributes of the human being," to the pessimistic philosopher only adds to the tragedy of life. Undoubtedly we have qualities which are more suited to a higher state of existence than this world affords, qualities which inspire the individual with the desire to survive; but what reason has the average person to believe that nature will treat him more kindly than it already does? If it harrasses him and destroys him in this world, surely destruction is nature's way.

Argumentatively, there has never been a convincing reply to this conclusion, and in all probability there never will be. That is why Science is essentially sceptical. Even to-day, when Science is obliged to modify her materialistic philosophy, she has not accepted survival and immortality. The modification has been in the direction of attempting to account for the manner in which life changes its modes of manifestation. The survival of the individual is rejected on the grounds that Life is too vast a thing and its movement too massive to consider inconsequential items.

Positive proof alone can alter this tendency of

philosophy, and proof has been forthcoming from one direction only—namely, from Spiritualism.

Already, the effect of the evidence Spiritualism has put forward is being felt in Philosophy and Science, for Science can no longer be regarded as the mere accumulation of facts. It is compelled to theorise on its discoveries, and these have advanced far beyond mechanics.

There would undoubtedly have been a tendency to believe in human survival if Science and Philosophy had resorted only to a consideration of man's latent supernormal psychic powers. But they would never have done this had not Spiritualism stimulated them. The recent scientific discovery that in all probability every human being has latent telepathic and clairvoyant powers—pertaining to planetary events only—must inevitably lead to an attempt to account for their existence, and this could be justified only on the assumption that our mind is equipped with faculties adaptable to a superior world.

This conclusion would still be weak because of the assumption. There is always a doubt when assuming anything. Besides, experience has taught that many apparently reliable assumptions were wrong. What is needed is proof. That has been afforded by mediumship, and in course of time psychology—the branch which has found that telepathy and clairvoyance are human faculties—will be compelled to cross the Rubicon of scientific restriction to this world, and admit the existence of a "metetherial" world.

This will entail the reconsideration of a vast number of philosophical conclusions. Those conclusions may have been reasonable in view of the partial data on which they were based, but the new data robs them of their significance.

Thus, Spiritualism, through Science, promises to revolutionise Philosophy.

FACES IN THE SMOKE

THE following experience in the magic of witch doctors was related in the London *Evening News* recently by Lady Dorothy Mills, daughter of the 5th Earl of Orford, a great traveller, who has made expeditions through Siberia, Portuguese Guinea, the Sahara, and the Middle East.

"Twelve years ago, on the upper reaches of the Niger River in West-Central Africa, I visited a black witch-doctor of the Bambara tribe, who had a great local reputation as a soothsayer and clairvoyant.

"Towards the end of our 'seance,' he took a handful of grey powder and, muttering under his breath, strewed it over the ashes of a fire that burnt perpetually in his hut. The smoke at once poured upwards in great spirals. He waved his hand in the direction of down-river—symbolising the past—and in the smoke appeared to me the faces of a number of people, some of whom I had not seen for years, but each had taken an important part in my life.

"The smoke died down. Again he raised it to fresh life with another handful of powder, pointing up-river—to the future. This time three faces hung before me in the smoke. One, wearing an unaccustomed frown, was a face near and dear to me, whose passing since has radically altered the whole trend of my life.

"The second face I saw a year ago when, almost at the point of death after a long and desperate illness, I called in a specialist whose new, little-known treatment saved by life. As he came into my bedroom for consultation I gasped. A foreigner, non-European in appearance, striking, and quite unmistakably, *his* was the face I had seen in that hut on the Niger twelve years ago.

"The third face I have yet to meet."

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

DREAMING IN COLOUR

Sir,—One night I dropped asleep wondering whether or no my dreams were in colour. I awoke with the answer in the affirmative. The dream was exceptionally vivid. A tall, slim tree in flames—flames that reminded me of a highly-coloured "burning bush" picture of childhood. I watched the tree burn to a blackened skeleton. Then it fell over, breaking across the trunk, giving out a shower of brilliant sparks from out the jagged head.

I remarked: "What a pity. It was in such marvellous bloom last summer." And I visualised masses of rhododendron-like bloom of a pale mauve tint. There was no vestige of smoke. It seemed to be in a garden, and a looker-on (unidentified) said it must have caught fire from the intense heat of the sun on the dry twigs. (Mrs.) F. N. Heysham.

A VIVID COLOUR DREAM

Sir,—It may interest your readers, with regard to colour in dreams, to hear of a dream of mine. When Queen Victoria died I was in India, and between the time of her death and burial I dreamed one night that I stood in a moated garden facing a high Georgian house. Everything seemed jet black against a translucent blue sky, shading into a glorious red sunset on my left. Slowly proceeding across this wondrous sky right and left, I watched a large glittering crown of diamonds; a short space behind the crown came a sword, also glittering diamonds, then in rows of eight an endless stream of heraldic signs, glittering brilliantly with every kind of coloured stones, all clear-cut colours I had never seen on earth. This whole procession passed slowly into the sunset, and when I waked I still saw, hanging in the air above me, this marvellous scene.

When the body of Queen Victoria was taken from Osborne to Portsmouth, it was at sunset, and the sky was a brilliant red. ETHEL G. RADCLIFFE.
East Cowes, Isle of Wight.

THE R.C. CHURCH AND JESUS CHRIST

Sir,—When "A. G. Hall" states (LIGHT, April 4th) that "Roman Catholics accept Jesus as True God and True Man, otherwise they would not be Roman Catholics," we require more light (*lux mundi*) on that statement. The sole authority to define Catholic Christian Doctrine is H.H. the Pope, who (Article 93 in the Catechism) is declared "infallible as Shepherd and Teacher of all Christians when he defines doctrine concerning faith or morals, to be held by the whole Church." Further, Article 39 states: "Jesus Christ was not always man. He has been man only from the time of His incarnation."

This limits the title True Man to some nineteen centuries ago by written tradition of the Scriptures. It follows that no one has the right or authority to define who are Catholics or otherwise.

The Catholic Church Ninth Article (answer 84, to "What is the Catholic Church?") states: "The Catholic Church is the union of all the faithful under one head." And furthermore "the Church" is defined as consisting of the Pope (as Bishop of Rome) and the Bishops of the Church (*Cath. Ency. Dic.*, article "Church"). Thus an ordinary member of the Roman Catholic Church must act with great caution and diffidence when attempting, without authority, to define

or state who are, or are not, Roman Catholics. It is presumption, to say the least of it.

2 Benthall Road,
London, N.16.

THOMAS MAY.

SPIRITUALISTS AND RELATIVISTS

Sir,—I think Spiritualists may really turn the tables on scientists. Spiritualists believe what Crookes believed, what Lodge believes. They have never pinned their faith to a fallacy that any intelligent schoolchild of thirteen can expose in less than five minutes. But that is what the mathematicians and most of the physicists and other scientists have done in accepting and acclaiming Einstein's theory. There could not be a more striking contrast than that between the attitude of scientists who are Spiritualists and the attitude of scientists who are Relativists. All the Spiritualist scientists have had the courage of their convictions and have endured the consequences steadfastly. I have circulated leaflets refuting Einstein's doctrines to the professors and tutors of mathematics, physics, metaphysics, logic and philosophy, and some others in the universities of this country and the Dominions. Not one of them has had enough courage and honesty to undeceive the students for whose education he—and in some cases, I am sorry to say, she—is responsible.

All have preferred to protect the most unworthy kind of *amour propre*; and stupidly, because they can only do it for a time, at the cost of more mortification when the exposure comes upon them, still feigning to have had no foreknowledge of it. And that exposure is inevitable. They have preferred to leave the minds of their students clouded by a false philosophy of utter Materialism and a grossly counterfeit system of science.

G. BURCHETT.

[NOTE.—Mr. Burchett encloses copies of letters he has sent to Sir Arthur Eddington and Sir James Jeans].

BYRON & TENNYSON

Convincing evidence of the Survival of these two famous poets is given in BRIDGING TWO WORLDS (Volume Two) by Wallis Mansford, with Foreword by Mrs. Barbara McKenzie.

THIS work records the psychic influences that induced the Author to study the works of Byron and Tennyson, and to commemorate their memory by giving numerous poetry recitals, also the account of the Author's Cruise to Greece, under psychic guidance of the Poets, when he represented the London Institution and the Poetry Society, at the unveiling of the Memorial to "Rupert Brooke and Immortal Poetry" on the Isle of Scyros.

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EDITOR **GEORGE H. LETHEM**
ASSISTANT EDITOR **DR. NANDOR FODOR**

As We See It

AN HONOURABLE NAME

NOTWITHSTANDING all allegations to the contrary, "Spiritualist" is a name of which to be proud. Primarily, it means a person who believes in the spiritual interpretation of the world, in contradistinction to a Materialist who believes that material is the source of all phenomena. In that sense, as Dean Welldon pointed out emphatically years ago, "all Christians are Spiritualists," and not only Christians but people of all religions who believe in a spiritual order. It is, indeed, a good name with noble implications.

Some of the Philosophical Spiritualists are so proud of the name, that they would, if they could, deny the use of it to Experimental Spiritualists, on whom they quite frequently bestow the epithet of "Spiritist." On the Continent, indeed, that is the name by which Experimental Spiritualists are known, but in this country and in America the more comprehensive title of "Spiritualists" has been claimed and generally conceded. And rightly so, for Experimental Spiritualism is larger in its scope than Philosophical Spiritualism, inasmuch as it gives certainty as well as hope, proof instead of conjecture.

At present, the Spiritualists' National Union—a body with a fine record both of propaganda and organising effort—is perturbed over a troublesome development of this name problem. They are debating the question of "Inclusion or Exclusion," which involves deciding who—from the S.N.U. point of view—are to be regarded as "real Spiritualists" and who are not. A considerable section hold, for instance, that Christian-Spiritualists are not "real Spiritualists," and that therefore they should not be admitted to the Union; but, so far, the majority has stood by the contrary view, and at the present time somewhere about a hundred Christian-Spiritualist Societies are affiliated to the Union.

Admittedly, the S.N.U. have the right to decide who are eligible for membership of the organisation, and we hope they will decide wisely. But, although important numerically and in public esteem, the S.N.U. cannot decide for the world at large who may call themselves Spiritualists and who may not. They cannot insist that only those who put their signatures to the Seven Principles shall be recognised as "real Spiritualists"; they can only insist that acceptance of the Seven Principles shall be necessary for admission to membership of the S.N.U.; and Christian-Spiritualists who want more in the way of a creed than the Seven Principles offer, and other Spiritualists who either want no creed at all or prefer to remain in one or other

(Continued at foot of next column).

A MIXED GRILL

By THE EDITOR

LIEUT.-COLONEL F. G. TALBOT, D.S.O., late of the Rifle Brigade, has had a varied and adventurous career; and in his book, *The Moving Finger Writes* (Hillside Press, 3/6) he takes his readers into his confidence and relates stories of many lands and many people, in peace and war, the majority of which have some relation to the psychic faculty or to psychic investigation. Some deal with his own experiences; some recount the experiences of others as related to him.

Col. Talbot had a curious, unexplained experience in 1917 with nocturnal knockings which wakened him from sleep and caused him to search for their cause, although other occupants of the small villa in which he was quartered heard nothing. At a sitting with Mrs. Osborne Leonard, he asked whether any explanation of these knockings could be given, and was told they were made by a certain discarnate spirit, but that it had been found impossible to regulate them. His mother had also heard knockings, and he suggested that it might be possible to regulate them in her case, and asked that four knocks might be given in place of the three or two she usually heard. A few days later his mother told him that she had heard "four gentle knocks quite different to any that she had ever heard before."

"I venture to suggest," Col. Talbot writes, "that the S.P.R. or the L.S.A. might with advantage endeavour to obtain information and statistics with regard to these knockings, for the phenomena is by no means uncommon, though I am aware that it is difficult to get people to allow their experiences to be published."

Dealing with haunted houses, Col. Talbot says: "In Ireland there is a castle which is haunted by a lady in blue, who constantly pervades the passages in the day-time, and so accustomed are the household to seeing the apparition that members of the family, when they meet her, wish her good morning, but she takes no notice and passes on."

"If I ask myself whether I believe in ghosts and haunted houses," he adds, "the answer is undoubtedly 'Yes,' for it seems to me impossible to disbelieve in them without discrediting all human testimony; but I do not believe that the lady in blue is the spirit of a person who inhabited the castle two or three centuries ago, since it seems impossible that such person should still derive pleasure from walking about empty passages."

What he describes as "one of the strangest and most inexplicable" stories he ever heard, relates to a lady who, looking over some old documents, heard a voice behind her say: "Pay Doctor Burney." Then amongst the documents she found an unsettled account from Dr. Burney for five guineas for music lessons—but he could not be paid as he had died seventy years before. Sir Lawrence Jones, Bart, who vouches for the truth of this story, said the orthodox Psychical Researcher would put it on his list as "a case of prevision exteriorised as a veridical auditory hallucination." So it must be important.

Either as a book to study or as a mine of interesting stories and experiences and quotations, *The Moving Finger Writes* is worthy of attention and we commend it to our readers.

(Continued from previous column).

of the Christian Churches, will still be entitled to term themselves Spiritualists and to be recognised as such.

It would, we think, be good for Spiritualism and good for the S.N.U. if—as the Rev. C. Drayton Thomas suggests in an article on another page—the Union were able to welcome all who genuinely accept the fundamental truths of Spiritualism, without regard to their views—which are bound to differ—on the religious and social implications of these truths.

LOOKING ROUND THE WORLD

THE LIFE BEYOND

STRANGE objections are brought against Spiritualism. One, urged by "C.H.S.D." in the *Edinburgh Evening Dispatch* is that the future life, as presented by Spiritualism, "is just a continuation of the present one, but in strange surroundings." He wants it to be something else—but what else could it be? If our individual life is to survive beyond physical death, it *must* be a continuation of the earth-life in new surroundings. "You are cut off," he writes, "from all you loved on earth, from home and friends and from all familiar scenes." There he is wrong. The teachings of Spiritualism, based on information obtained from "the other side," is just the reverse—that touch can still be kept with home and friends and familiar scenes; and that, in addition, direct intercourse can be renewed with friends who have "gone before." What "C.H.S.D." probably desires is a new life with perfection of knowledge and character. Well, according to the teaching of Spiritualism, perfection is attainable, but it will not be reached merely by the act of leaving the physical body behind—it will have to be won by effort and by growth in wisdom. To believers in the miracle-working effects of death (for good or bad) such teaching may not be welcome. But it is sound common-sense.

"SOMETHING" IN IT

Rev. J. P. Marsden, minister of Wibsey Congregational Church, Bradford, is reported by the *Yorkshire Observer* (April 10th) as saying: "Quite frankly, I believe there is something in Spiritualism, and I believe it is because the Church has grown lackadaisical that we have the cult in its present form." He is right. There is *something* in Spiritualism, and if the Churches (not one Church, but all the Churches) had recognised the importance of that *something* and used it as the early Christians are known to have used it, there need have been no separate "cult," for all Christians would have been Spiritualists in the experimental sense, just as they must be in the philosophical sense. That is one of the things LIGHT has been trying to impress on the Churches for more than half a century. We should like to know what Mr. Marsden proposes to do about it.

VICAR AND GHOST

It is not in the proper order of things that a Vicar should confess to being afraid of a ghost—as a Hertfordshire Vicar is reported to have done. By reason of his sacred calling, he should understand ghosts—be ready to help them when they are disturbed or troublesome, and explain to his flock what they are and how to deal with them. If he cannot do all this, he is not fully equipped for his duties; and as information is available in plenty for his guidance, collected by Spiritualists and Psychical Researchers, he should make haste to acquaint himself with it. A ghost should be able to expect a friendly welcome from a Vicar—not a rebuff and a hurried departure. They should—but we are afraid the majority of Vicars have small knowledge of ghosts.

MISS MAY WALKER

After a stay of well over a year in the United States, Miss May Walker will embark for England next month. She cancelled her passage to South Africa five days before the boat sailed, and will not, at present, undertake the cruise. During her stay in the United States, Miss Walker has gathered a fund of experience with American Mediums, which, in view of her keen critical faculties, will be very helpful to those desiring detailed information on American psychic events.

MISS QUANJER'S NEW "HOME"

MISS FREDERIKA QUANJER, who is well-known as an earnest and able worker for Spiritualism in this country as well as in her native Holland, writes that she has moved to 27 Soendastraat, The Hague, where she is opening an International Spiritualist Home, with the object of forming a link between Spiritualists in various countries. The house, she says, "is most suitable for the purpose; the rooms are good-sized, and we can have lectures and meetings. There is a large seance room, especially reserved for the purpose, as well as a room for photography, with everything needed; running water, etc. The room is large enough to hold a fair number of people. The seance room has a cabinet, a little organ, a beautiful musical box, and all the things which may reasonably be expected to be found in a seance room."

Miss Quanjer adds: "We can accommodate two or three guests from other countries, either visitors or Mediums, and would make them very comfortable. If you should know of a good British Medium, who would like a free holiday in exchange for some demonstrations, would you ask him or her to communicate with me? There are cheap tickets on the Flushing boat."

The hope is that the Home will grow into a College; but meanwhile the intention is to make it a "real Home for those in need of consolation and hope, and not only a place for people who can pay for sittings."

TO LECTURE IN A DUTCH CHAPEL

Miss Quanjer is an able speaker—as those who have heard her in this country can testify. It is therefore interesting to be informed that she has been invited to lecture on Spiritualism before a group of young people in the Netherlands Reformed Church. "The lecture," she writes, "is to take place in a chapel of the old Rijswijk Church, and these young people call themselves 'modern young Christians.' I asked their Secretary, whether the Churchwardens sanctioned their having such a lecture, and she said, 'Yes, they do.' It is true that the Churchwardens are not any of them of the Calvinist type, but all the same . . . I feel that we are getting on. It is to be a lantern lecture, on 16th May."

IMMORTALITY

SOME cannot face the prospect of eternity

Believing an everlasting life would weary.

"To have no end? O frightful boredom,

Hideous never-ending doom!"

You have no need to speak like this:

Perhaps your God prepares a bliss

Wherein your mind, no matter how long it ages,

Continues to expand, appreciates more pages

Of the unfolding universe around it—the noumenon—

That surely calls no limit to the golden print thereon;

And hence maybe your mind shall never satiate

But rest for ever in youth's glorious state.

Certain it is, *this* life is so incredible

Fantastic and arbitrary—the mind will be unable

To comprehend the simplest, after contemplation,

Deep study for a thousand or a million years duration.

Whatever phenomena the world presents

There *must* remain some unsolved elements

That make the *whole* domain unknowable

And render every act and thought a miracle.

So let no man, however old or cynical—

Provided he is free from pain or strife—

Cry "Finish! I weary of this cosmic verticil!"

For eternal wonder is in eternal life.

BENSON HERBERT.

TO INCLUDE OR EXCLUDE?

PROBLEM BEFORE SPIRITUALISTS'

NATIONAL UNION

By REV. C. DRAYTON THOMAS

OUR uniqueness among religious people is the

certainly that human survival is demonstrated, and that we have information from persons in the Beyond which, among other things, emphasises the supreme importance of character in deciding one's place and welfare on arriving there.

Demonstration of Survival by itself does not necessarily lift one's life to higher levels. That is shown on large scale by some of the peoples of Melanesia, who are said to consult their departed friends about such subjects as getting the better of an enemy, or obtaining some self-seeking advantage over others. This type of communication has failed to raise them from among the lowest of mankind. Contrast the messages received in Christian lands, and note how their implication leads to spiritual aspiration, and a strong desire to aid others in making this life a real preparation for the life which awaits each in the Hereafter.

These are the subjects which interest those who come to you from other churches or from no church. Such visitors seek information and inspiration for living. As propagandists you give the first in the face of opposition from the world in general, in giving the second you become religious teachers, and are faced by the fact of disagreement among yourselves as to the best method of raising men to higher levels or, as I shall express it for brevity, "life-lifting."

On what do men differ more widely and more strongly than upon religious ideas, unless it be on politics? But here is a hopeful fact: Crude and mistaken ideas of religion do not necessarily prevent men from living the good life or from being successful in helping others to qualify for life Hereafter.

IMPORTANCE OF RIGHT LIVING

Enlightened beliefs may go with degraded character; and superstitious creeds may go with a good life. Which, then, is the more important, creed or character? Whatever others may say, we Spiritualists know that it is character which determines condition and position in the Hereafter. Those with mistaken opinions are likely to be righted There much sooner than those who arrive with deformed character. For opinions are largely influenced by our outward circumstance, while character is shaped by those habits of response which we have chosen, the soul's reaction to life's difficulties and temptations.

Right living is far more important than correct thinking. As religious teachers, bent on assisting people to live the good life, we Spiritualists differ among ourselves rather widely. Some are Jews, others Unitarians, others Ethical Philosophers, while there are several variants of Christian belief.

Is it really necessary that these differences should be emphasised while we work together as Spiritualists? Can we not all work harmoniously, each understanding that the others pursue their selected way as they deem best and right. We are not rivals, battling for our respective creeds, but co-operating on behalf of others who need all the help that any of us can give.

I wish that the Spiritualists' National Union might include all persons who agree that Survival is demonstrated, and that it should officially stress the supreme importance of Personal Character, while leaving individual Members and its Affiliated Churches full freedom of judgment as to the best way of aiding the Good Life; also that it should deprecate destructive criticism of the

THEOLOGICAL VIEWS OF SINCERE AND CONSCIENTIOUS SPIRITUALISTS.

As one sows Here so will he reap Hereafter; if this cause-and-effect law becomes universally realised it will correct the misconceptions now being taught by some schools of religion. We shall attain that end more quickly by building up than by trying to pull down. I know that destruction is more congenial to some natures, but self-denial in this matter and the discipline involved by constructive teaching help in the soul's ascent.

Further, the destructive methods invariably lead to complicated quarrels which waste time and divert from the all-important work of life-lifting. They may also do much harm by uprooting the wheat with the tares. We are united in our conviction that survival can be proved to-day. Upon theology we are not united. Therefore we need considerable elasticity in the religious services unless we are to split into various sections of Spiritualists, such as Unitarism, Christian, Jewish, etc.

We should not, in my opinion, exclude all types of thought save one; rather should we be the one religious body which includes, or at least welcomes, all the others. If you exclude all Spiritualists save those of one type you become a small sect. My hope is that, by including all, we shall have a truly national Spiritualism which will ultimately enable all religious people to attain mutual understanding and reunion, spiritual catalyst which makes organic union possible. That time may be distant, but can we not make its coming possible?

FOLLY OF EXCLUSIVENESS

Is not history eloquent of the folly of exclusiveness? Listen to the old cries: "The only true Church," "The only Book," "The only valid ministry," "The only true religion." It would be pathetically humorous if history repeated itself in a claim by members of the S.N.U. that they only were genuine Spiritualists.

I should like to include in organised Spiritualism everyone who believes in the mediumistic demonstration of survival. The intelligence of mankind might gradually learn to discriminate between our divergent religious preferences and eventually to attain unanimity. We need all the experience and inspiration which thinkers and workers can give. Exclusiveness means isolation, and leads to strife; it is the war-spirit which we deplore in nations, but find lurking within ourselves Can we not achieve co-operation and mutual sympathy in our work of proclaiming facts and leading men to that good life which is the practical application of those facts.

Is there any sound reason why the S.N.U. should follow the policy of the Church after Constantine and fight for uniformity of doctrine and absolute agreement in belief? That effort has failed for 1500 years. Shall we blindly adopt a method which increases trouble and lessens usefulness?

It may seem an attractive ideal that speakers should all teach with one voice and express identical opinions. But do congregations wish to entrench themselves in a mental dug-out, deeply sheltered from the stimulating impact of fresh ideas and different points of view? The outcome of that is inevitably the formation of just one more sect, composed of people with closed minds, and antagonistic to other sects with closed minds. The significant decrease of S.N.U. membership in recent years should warn us of troubles ahead if we pursue the policy of Exclusion.

Definitions differ, but to my mind everyone is a Spiritualist who is convinced that communications reach us through psychic channels from the Life Beyond Death. Such persons may join in societies or may remain outside the organised movement. I consider

that the peculiar use of Spiritualist Churches is to make more and more widely known the truth of communication with the departed. They should also spread information about the Next Life and should earnestly exhort people to qualify for enjoying it.

Upon the *best way* of assisting this growth in spiritually elevated character we must for the present agree to differ. By interchange of ideas, while working in sympathetic co-operation, we shall be clarifying each other's views and making possible an ever increasing measure of agreement.

DEVOTION TO JESUS

I shall here state my own conviction about the supremely important work of life-lifting. Personal devotion to Jesus Christ has lifted me and I cannot therefore exclude Him, and the Way of Life He taught, from my activities in the life-lifting efforts of Spiritualism. To do so would be playing false, not only to personal convictions based on experimental living, but also to teachings received from the Beyond from those well qualified to know that of which they spoke.

In these days of Biblical research and scholarship it becomes easier to disentangle from the accretions and misconceptions which gathered round it long ago that "Way of life-lifting" which Jesus exemplified and taught. I refuse to act as if Jesus were the one person who had *not* survived physical death, or as if He had ceased to continue the efforts which cost Him his life when here. Many of you have sound reason for believing in your Guides, and some of my Spiritualist friends seem satisfied, at present, to look no higher. But there are Guides above Guides, and so onward and upward in the highly organised ranks of exalted beings. And somewhere, so near "the light unapproachable" that one cannot speculate where humanity and divinity merge, Jesus stands in my picture of Reality, actively engaged in directing those unseen ministries which seek to inspire all who strive after betterment, whether that betterment be for self or for others.

To exclude His name, His example, His work and purposes, from our hymns and our exhortations would be to deprive Spiritualism of the very greatest aid to the good life of all the various aids which mankind has ever used.

And for what purpose is it proposed to exclude this supreme assistance? Apparently the idea is to prevent the dissemination of a few opinions which are fast becoming obsolete among Christian thinkers.

Spiritualism has something of value to teach the orthodox Churches, but I suggest that its teaching will be more readily absorbed if offered in friendliness. Our debt to the orthodox Churches is great. It is from them that Spiritualism obtained the major part of its Seven Principles. The Fatherhood of God and the Brotherhood of man are not realised in any practical sense save where Christian teaching has modified the blind selfishness of mankind. I can find only three among the Seven Principles which are peculiar to Spiritualism alone, *viz.* : Endless progression open for all; the reality of communication with the departed; and the automatic result in the Hereafter of the causes we set in motion here. These correct the old misunderstandings about "eternal punishment," the supposition that the dead sleep till some far-off Judgment Day, and ideas of salvation which disregard conduct and personal character.

You possess supremely important information about the early stages of life after death. Multitudes are in urgent need of this knowledge. Uncertainty and disbelief are widespread. Men are daily dying in darkness, others "have no hope and are without God in the world." Their need of help is instant. Why should we entangle ourselves with theological animosities and those disputes about doctrine which hindered practical religion through all the centuries? Our privilege is to *proclaim the facts* which are destined to dissolve away

(Continued at foot of next column).

MALIGNANT SPIRITS

By M. NARASIMHAM, B.A., B.L., of Madras

CUDDAPAH is the headquarters of a District in Madras Presidency. Evil spirits have been troubling the inmates of a particular house in the town. The phenomena occurring are the pelting of stones into the house by some invisible beings, the spontaneous burning of clothing and records secured inside an *almirah*, the moving of vessels in the house, and the sprinkling of water from the roof inside the house as if it were raining. Within sight of the inmates of the house and some spectators, vessels moved as if they were living things, walked to the well close by, and fell into it. The phenomena were connected with the presence of an old man in the house, and they occur only when he is in the house.

Having heard of these occurrences, the District Magistrate of the place, who is interested in Spiritualism, visited the house and made enquiries. Though the phenomena did not occur at the time of his visit, as they occur at irregular intervals, he was shown the stones that fell, which were collected and kept, the marks of stone hits on the walls inside the house, and the partly-burnt clothes and the records. He was convinced by his critical enquiries that these occurrences could not be due to any mischief-makers.

The phenomena persisted and worse things happened, making life impossible in the house. When the inmates were at meals within closed doors, disagreeable things fell near their plates. Eventually the inmates left the house in despair. It is stated that the phenomena do not take place in the worship-room of the house, and occur at all other parts.

The District Magistrate suggested ardent prayers, followed by a demand by a strong-minded person: "I demand of you, whoever you are, in the name of the Supreme Father, to quit this place and trouble us no more. In His name I ask you to leave at once."

If any of your readers can suggest a remedy, the inmates of the house will be thankful.

PSYCHIC VOICE MUSEUM

To preserve for posterity the voices of the great ones of our age is now an established habit of museum authorities. It requires a psychic education to assess the potential value of a collection of voice records. Coming through in the Direct Voice, the alleged communicator could be asked to repeat the same text. The comparison might yield interesting results and open up great possibilities for a phonetic study.

At the International Institute for Psychical Research, South Kensington, with a record of a short address by Mr. Ernest Oaten, the foundation has been laid for a voice museum of this type. The records are made on the premises with the newly-acquired expensive apparatus on thin metal discs coated with soft wax. Baked in an electric process-oven, the records become enduring and, through an amplifier, may be made audible in full tonal value; or they may be played on any ordinary gramophone. The apparatus is a portable one, and promises ideal records of Direct Voice sittings, the study of which is one of its primary purposes.

(Continued from previous column).

longstanding errors like the warmth of summer melting ice.

[An address delivered at a conference of S.N.U. presidents, secretaries, and speakers, held under the auspices of the London District Council at Marylebone House—headquarters of the Marylebone Spiritualist Association—on Saturday, April 13th.]

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DIARY OF EVENTS

PUBLIC MEETINGS FOR ENQUIRERS (Tuesdays at 7.30 p.m.)

May 7th. Mrs. Livingstone, Clairvoyance.
Answers to Questions: Mr. W. H. Evans.

DEMONSTRATIONS OF CLAIRVOYANCE (Wednesdays at 3 p.m.)

May 8th. Mrs. Florence Kingstone.

LECTURES (Thursdays at 8.15 p.m.), Fortnightly.

May 2nd. Her Grace the Duchess of Hamilton and Brandon
on "Some Reflections on Mediumship."

Chairman: Brig.-Gen. G. C. Kemp, C.B., C.M.G.

GROUP SEANCE (Fridays at 7 p.m.) (limited to 10).

May 10th. Mrs. A. Brittain.
New Syllabus on Application.

DAILY ACTIVITIES.

Private sittings are arranged daily with approved Mediums, including Mrs. Abbott, Miss Naomi Bacon, Miss Jacqueline, Mrs. Livingstone, Mrs. Mason, Ruth Vaughan, Mrs. Clifton Allen, Mrs. Brittain, Miss Frances Campbell, Miss Lily Thomas.

Medical Diagnosis and Psychometry: Ruth Vaughan.
Monday, Wednesday (morning) and Thursday.

Classes and Private Sittings for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day.
Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

Devotional Groups for Healing: Sitters invited. Apply Mr. W. H. Evans.

Special Assistance to Enquirers: Tuesdays, 3.30-5.30 p.m., Vice-Admiral Armstrong; Fridays, 3-6 p.m., Mr. Stanley de Brath; Every day, 6-10, Mr. W. H. Evans.

JUBILEE WEEK. All visitors to London interested in Demonstrated Survival are cordially invited to use the QUEST CLUB, where special facilities for Enquirers will be provided.

L.S.A. AND QUEST CLUB NOTES GUIDES AND MEDIUMS

FROM time to time it is my privilege to be present at sittings given by some of our Mediums. It is exceedingly interesting to note how clear and accurate their work usually is. The exercise of psychic power, or faculty is very baffling, even to those who seemingly use it so easily. It is interesting to note that the Sensitives recognise the presence of some unseen helper, and the closer the co-operation with him, the more accurate and successful is the work. This need of co-operation and close companionship in this work is one worthy of great study. The success or failure of a Medium's work depends very much upon the efficiency of his guide, laxity on whose part may prevent effective work. Do guides, like us, have their off days? In considering the results of a sitting one should bear in mind the work of the guides as well as that of the Medium. The fault for an unsuccessful sitting may occasionally rest with them.

PERMUTATION

THERE is a story of an Eastern Potentate who had a ring, on which was engraved the motto "This, too, will pass away." It was a constant reminder of the impermanency of all things; for, whether he experienced great joy or the stress and cares which come with king-craft, a glance at his ring reminded him that each would pass.

To many, life is a strange mixture, and the heart longs for courage amidst the drifting tides of material existence. The earth, like a ball hanging on the wrist of Infinity, swings in space, changing from hour to hour; while man, a greater ant, burrows and builds, leaps the voids of space and sails the seas, but is ever chained like a prisoner to the world. We are curtailed about with the three mysteries—time, space and matter, and we seek escape in vain; amidst the ever-changing scenes of life, these remain "immutable in their ever changing moods." All things change, the days of joy and the long nights of sadness, they all pass, and we go along ever seeking for the certainties of life. We have faith that they exist, and that some day we

shall reach the divine certitude that "Underneath are the everlasting arms."

"Whether there be prophecies, they shall cease, and whether there be knowledge it shall vanish away," so said the ancient scribe. Love, he tells us, remains; but for many even that seems to pass. How many enter the many-turretted castle of Romance and see round its cloud-capped towers the many-vistaed hopes and dreams; till one day some turn of speech, some trivial action on their part or that of another transforms the castle of their dreams into the dull and the prosaic. The cloak of loneliness descends, and thereafter the desolate heart walks the world; maybe smiling and outwardly cheerful, but weeping those tears which trickle around the heart—seen by God, but not by man.

Sorrow is the distiller of wisdom, and has its ministry no less than joy. It gives a mellow richness to life, and often a quiet content which the more robust joys cannot confer. It opens our eyes, so that we see beneath the crust of matter that mighty sea of spirit whose infinite depths hold the heart of the world. Happy are they who have faith to trust themselves upon that sea; they find the Supreme Love which has been in the heart of God, gathered from all the lesser loves, ready to be bestowed upon them. If we reach that land, there will be bestowed up us a signet-ring, and upon it engraved the words "The Love of God Abides."

Yes, Paul is right: "And now abideth these three, Faith, Hope and Love; but the greatest of these is Love." All else may perish, but Love abides.

The Love of God is not like our frail human affection; its strength and virility and its boundless expanse enfold the world. It even encloses the petty hatreds of men and draws from them strength to effect its divine purposes. How wayward are our affections, how often like a butterfly flitting from flower to flower, ever seeking but never satisfied. God understands our frailties, and in His wisdom leads us through tragedy and gloom to those heights where we can look down upon the world even as He whose heart is full of pity and Who is ever ready to place in our hands the key of divine understanding.

Is not this the lesson which the many changes of life should teach us—the secret meeting-place where God and man may mingle in divine fellowship? I think so; for in this fellowship is a richer and more abundant life, a life that swells the heart with its great power and joy, transmuting the sorrows of life and extracting from its bitterness the sweetness of heavenly life.

W. H. EVANS.

PSYCHICAL RESEARCH CONGRESS

THE Fifth International Congress for Psychical Research will take place at Oslo, Norway, from August 26th to 31st. Those who desire to read a paper before the Congress are asked to submit it in advance to the English National Committee, which consists of Dr. William Brown, Professor C. D. Broad, Dr. F. C. S. Schiller, and Sir Ernest Bennett, M.P. All papers will have to be brief. The Secretary of the Congress, on behalf of the Norwegian S.P.R., is Dr. Th. Wereide, Professor at the University of Oslo.

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(for full particulars write to the Secretary)

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Wednesday, May 8th, at CAFE ROYAL

(particulars from the College)

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SUNDAY, APRIL 28th, 1935

11 a.m.—Mr. Lewis Jefferson Clairvoyante: Mrs. Annie Johnson

6.30 p.m.—Mr. Ernest Hunt Clairvoyante: Mrs. Helen Spiers

Sunday, May 5th, at 11 a.m. ...

Mr. R. DIMSDALE STOCKER

Clairvoyant: Mr. Thomas Wyatt

Sunday, May 5th, at 6.30 p.m. ...

Mr. G. H. LETHAM

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Monday, April 29th—Captain H. Bland

Clairvoyant: Mr. R. E. Cockersell

Wednesday, May 1st—Speaker: Mr. W. A. Napier.

Clairvoyant: Mr. Thomas Wyatt

Monday.**WEEKDAY ACTIVITIES**

2.30—4 p.m. Mrs. Livingstone, by appointment.

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquiries.

6.30 p.m.—Open Meeting in the Grotrian Hall.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry and Mrs. Gray; Class for development of the healing faculty.

Tuesday. Mrs. Livingstone, by appointment.

2 p.m.—Mrs. Gray's Private Healing Treatment. For particulars write to Mrs. Gray.

2.30—4.30 p.m.—Mrs. Matson, the "Landscape" Medium. by appointment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

2 p.m.—Spiritualist Community Public Healing Service (commencing May 8th).

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Michell (Hon. Secretary).

Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.**WEDNESDAY CIRCLES (limited to eight sitters)**

Members, 3s.; Non-Members, 4s.

May 1st. 2.30. Miss Jacqueline. 6.30. Mrs. Livingstone.

May 8th. 2.30. Mr. R. E. Cockersell. 6.30. Mrs. Fillmore

Private Sittings by Appointment.**Monday, April 29th, at 8.30 p.m.****Mrs. ESTELLE ROBERTS****Demonstration of Clairvoyance.****SILVER COLLECTION**

Saturday, May 4th, at 7.30 p.m.

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Clairvoyante: Mrs. BARKEL.

Sun., May 5th Speaker: Mr. SHAW DESMOND

Subject: "If Christ Came to London."

Clairvoyante: Mrs. STELLA HUGHES

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11 a.m.—Mr. H. ERNEST HUNT.

6.30 p.m.—Mr. LEWIS JEFFERSON.

WEDNESDAY, MAY 1st, at 7.30 p.m.

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THE FABRIC OF DREAMS

(Review, continued from page 260)

within the dreamer's control, is almost certain to be disappointed.”

When the dream is rather the non-fulfilment than the fulfilment of a wish, “I call it,” Freud may reply, “its disguised fulfilment.”

But, says Archer, “if we are to accept this theory of disguises, there is practically nothing that may not be found to be a disguise or a symbol for something else . . . A theory which makes it so easy to explain everything, explains nothing.”

Yet he sums up: “I am far from contending that there is nothing in the Freudian doctrines. I believe that he has immensely advanced the study of that unconscious dramatization which is undoubtedly the most remarkable feature of our dream-life.”

Questions as to the moral sense in dreams obtain widely different replies. On his own experience, Archer asserts that it is quite as active in the dream-life as in the waking life, though its operations share in what may be called the pervading pallor. He recites a dream which, he says: “I venture to think gives evidence of rather exquisite moral sensibility,” and, in a second, “I find myself on the one hand displaying a spirit of punctilious rectitude . . . and on the other yielding to an impulse of generosity which may almost be called reckless.”

He admits that when a boy he killed in a dream the Emperor Napoleon III., dismembered his body, and then put it together and concealed it in a trunk, yet he disagrees with Jessen who asserts: “Conscience is silent in the dream, inasmuch as one feels no compassion and can commit the worst crimes, such as theft, murder, and assassination, etc., with perfect indifference and without subsequent remorse.”

Mr. Havelock Ellis, though confessing to having committed murders in dream, does not adopt this

extreme view; and there is probably no general consistency of experience in the matter.

The volume concludes with some sixty samples of the author's dreams during ten years, admirably told, which should give the Freudians ample exercise in wish-fulfilment.

A PRAYER

OH Heavenly Father, maker of heaven and earth and all that in them is, help us to feel more strongly the tie of our common brotherhood with all nations of men. Open Thou our minds and hearts to perceive our common kinship with all that live and move and have their being; our kinship with the beasts of the earth, and the birds of the air. Thy hand and Thy will fashioned them. They are our brothers. Help us, O God, to know our debt to them. Make us to be grateful for the joyous songs of the birds, for the companionship of our dumb friends.

O God, many and great are the wrongs that the helpless creatures of the lesser realms of life have suffered at the hands of man. Hunger, thirst, torture, the heavy burden of the cruel lash, have been the portion dealt out to them, by those who should have been their friends. For all the great sins of cruelty and neglect of these Thy creatures we ask Thy pardon.

We thank Thee for those brave souls who have dared to stand in defence of the helpless, who have given their lives in the service of dumb creatures to wrest for them some poor measure of justice and humanity from careless, cruel, or indifferent human beings.

Grant, O Lord, that the gracious spirit of kindness and justice and humanity toward all living creatures may grow and become strong in our hearts and shine forth in our lives, to the glory of Thy Holy Name.—Amen.

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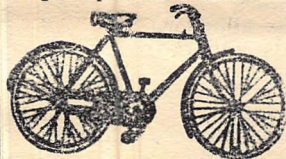
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"My grandmother used to live with us when I was young. She was very old, her sight was very bad, she was almost deaf and a little childish. It was very tragic. She had always been active, interested in everything, and fond of a good talk.

"One day my sister came to me and said: 'Who's Granny's visitor?' I was startled, because I knew nobody had called. My sister, however, insisted that as she had passed Granny's bedroom door she had distinctly heard a man talking to Granny. In fact, it had prevented her looking in on Granny for fear she was intruding.

"She was so sure of it that I went up and listened outside Granny's door, and certainly I heard a man's voice chiming in with Granny's. I listened for a minute or two, then, as I could not recognise the man's voice, I softly opened the door. Granny was sitting up as though talking to someone lounging over the foot-rail, only there was no one there.

"We were so frightened that we shut the door and slipped away. We said nothing about it, thinking we had mistaken our senses; but when my mother came down after her usual evening with Granny she said she was much brighter, largely because she had got it into her head that Jackie, her dead son, had spent all the afternoon at the foot of her bed, talking to her. My mother treated it as an old woman's fancy, and even when we told her what we thought we had heard she laughed at us.

"After Granny became worse, mother said one day, 'Granny says Jack is coming to take her away in four days' time.' On the fourth day Granny died."

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